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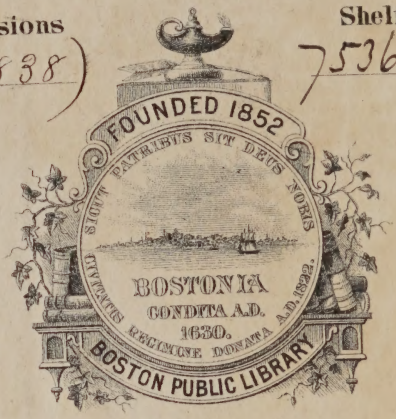

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PUBLIC MEETING

OF

THE NEW ENGLAND BRANCH

OF THE

American Tract Society,

INSTITUTED AT NEW YORK, 1825,

HELD AT THE CENTRAL CHURCH, WINTER-ST., BOSTON,

THURSDAY, MAY 31, 1860.

STATEMENT.

FORMATION.—At the time of the formation of the American Tract Society, Tract Societies existed in Boston, Hartford, New York, Philadelphia, Baltimore, Charleston, and other cities, but their aggregate annual receipts were scarcely $20,000. To concentrate the energies of all the friends of these Societies in a single national institution, a negotiation was commenced between the Societies at New York and Boston, in December, 1824, which resulted in the formation of the American Tract Society in New York, May 11, 1825.

On the day of its formation, its Publishing Committee, one of whom was the Rev. Dr. Justin Edwards, was appointed a delegation to attend the Anniversary of the American Tract Society established in Boston, to be held on the 25th of the same month, and invite them to become a Branch of the new Society.

ACTION OF THE SOCIETY IN BOSTON.—The delegation was cordially welcomed by the Society at Boston, and after a fraternal interview, it was unanimously "Resolved, That it is highly desirable for this Society to become a Branch of the national Society established in New York, and that the Executive Committee be authorized to consummate this union upon such principles as will promote the great object of both Societies."

THE NAME.—This union was most harmonious. The object of the two Societies was one. It being previously understood by the friends of both, that such a union would take place, and that the interests of the Branch would be virtually identified with the new Society, it was believed that no essential inconvenience would arise from giving the national Society the name by which the Branch had for nearly two years been known. This belief the experience of more than thirty years of faithful and hearty coöperation confirmed. During the whole period their interests were so blended, that each was ever ready to yield its own preference for the benefit

of the other. Every advantage anticipated from this union was more than realized. The Societies were mutual helpers.

THE FIELD.—The Branch occupying the four northern New England states, and perpetually reiterating, from the pulpit and the press, the appeals for aid which came through the national Society, from the far West, the distant South, and from foreign lands, and paying its surplus funds into the treasury of the national Society, the latter had no occasion to extend its agencies into those states while the union continued.

WITHDRAWAL.—Now, as this union has ceased by the withdrawal of the Branch which so long coöperated on the national basis, fidelity to her trust demands that the national Society should furnish a medium of communication, through which all its friends on this field who still hold to this basis, may give their direct coöperation.

NEW ENGLAND BRANCH.—For this purpose, with the advice of many respected citizens of Massachusetts, Maine, New Hampshire, and Vermont, a New England Branch was established in Boston, in July, 1859; and in October a depository of the Society's publications was opened at 78 Washington-street. From that date to April 1, the sales have been nearly $8,000; donations from the four states occupied by the Branch during the year, $8,178.

PRESENT POSITION.—The operations of the national Society on this field, which have heretofore been carried on by the Branch which has withdrawn, are now carried on by the New England Branch which has recently been established. Through it the friends of the national Society are earnestly solicited to give their efficient aid in every department of the Society's work.

PERIODICALS.—The American Messenger, and Child's Paper, have exceeded in the extent of their circulation the periodicals of any benevolent institution in the land. "The Child's Paper," especially, has had unparalleled success, not only in the extent of its circulation and direct influence on its readers, but it has awakened in the community a deep interest in the improvement of all papers for the young. It has been regarded as the model paper, and is often referred to as the standard when contracts are made for other papers: 6,324,000 copies of these papers are issued annually.

COLPORTAGE.—Since the commencement of this work, the Society's colporteurs have made nearly eight millions of family visits, and offered prayer in nearly four million habitations. They have found one million families who absent themselves from the house of God, and 700,000 of them destitute of all religious books. Prosecuting their self-denying work, they have circulated by sale 6,860,000 volumes, and bestowed two millions upon the poor, family by family, without money and without price. Often have these volumes and labors been blessed to the salvation of the soul. The whole number of colporteurs and students who labored the past year was 649. They were distributed as follows: In the Northern and Middle states, 223; in the Western and North-western states, 152; in the Southern and South-western states, 261; in the Canadas and elsewhere, 13.

FOREIGN DISTRIBUTION.—During the year the Society has appropriated $12,000 in cash for foreign lands. The whole amount appropriated for foreign distribution since the formation of the Society has been $500,000. These appropriations have given an

impetus to the Christian press abroad, which has been felt round the globe.

GRATUITOUS DISTRIBUTION.—Grants of publications have been made during the year, to the value of $45,000. These have had a wide circulation throughout our own country and in foreign lands, no less than thirty-five million pages having been gratuitously distributed by Colporteurs.

REV. DR. STEVENSON'S ADDRESS.

THE SOCIETY'S BASIS.

The American Tract Society is one of many results of that glorious revival by which a gracious God baptized the world afresh in the beginning of this century.

The existence of such a union society in this land was perhaps not possible in any former period of our history. Party walls had been builded high between the members of our Lord's household, so that the brotherhood could scarce recognize each other as of the same family; but in the heavenly fire of a most blessed revival, these walls were melted down, low enough at least to allow Christians to shake hands with true heartiness over them, and talk together of the Saviour whom alike they loved.

This intercommunion revealed not only oneness of affection, but oneness of belief upon the foundation truths of the gospel scheme, and prompted to united effort for the salvation of the lost.

This union of heart and desire for union of effort, found an early expression in 1799, in the formation of the London Religious Tract Society, which now for sixty years has published to the world the common salvation. The American Board embodied the foreign missionary spirit of our country in 1810. In 1816, the American Bible Society gave expression to the union feeling in another form; the American Sunday-school Union in 1824; the American Tract Society in 1825; and almost simultaneously it was embodied in various other institutions. These all arose in the same age, out of the same spirit, and with a like governing purpose—the glory of Christ in the salvation of the race.

The American Tract Society was organized *to bring souls to Christ, and fit them for heaven, by diffusing the essential truths in which good men are agreed.* This purpose burned in the hearts of its founders, was expressed in the first article of its Constitution, is the aim of its committees, the watchword of its agents, and the impelling motive to all its laborers. Said Justin Edwards, that man of great thoughts and wondrous achievements, when he arose in the first anniversary to announce the primal principle of the institution, "The object of this Society is to deliver immortal souls from a course of eternal sinning and eternal suffering, by the dissemination of the truths *which God has revealed.*"

Be it my task to show *the moulding power of this one purpose upon the history of the Society, with some of the evidences of God's blessing upon its principles and labors.*

1. A desire to bring souls to Christ and fit them for heaven through the agency of acknowledged truth, led to the *formation* of the American Tract Society.

Various tract societies existed previous to 1825, in Boston, Hartford, New Haven, New York, Philadelphia, Baltimore, Charleston, and elsewhere; but limited in means, restricted in influence, and mainly adapted to their own localities. The leading Christian minds of that day felt the need of an enlarged, central, national, and broadly catholic institution, which, enlisting the prayers and sympathies of all evangelical Christians, might extend its publications over the land and world. Near the close of 1824, the Tract Societies at New York and Boston entered into negotiations for the formation of a central and national institution. At length, invitations were sent to the local societies, asking a convention to meet in New York, May 11, for this purpose. The convention assembled, composed of men from all parts of our country and of different religious communions; and under the melting and assimilating power of divine love adopted, with entire unanimity, that platform of principles and bond of union which have held together so many thousand Christian hearts ever since.

As yon towering monument is a visible expression of the patriotism which glowed in the hearts of its founders, so *the organization of the Society was itself an expression of Christian confidence between believers, and the utterance of a purpose to labor together for the cause of Christ.* No affection less strong than true brotherly love, no motive less controlling than a desire to save souls, could have led men of different names and interests to merge their personal, denominational, and local ends in the one catholic enterprise.

2. The *power of this union feeling*, as then existing, is impressively seen in the fact that the American Tract Society located in this city, (Boston,) already a vigorous institution, *voted unanimously to become a branch of the national Society.* Dr. Edwards, its chief executive officer, having been placed upon the Publishing Committee of the national Society, the society in Boston ceased to prepare tracts, transferred its stereotype plates to the national Society, united in circulating their publications, and took for cultivation as its portion of the great field, the four northern New England states, paying over all moneys not needed for the field of its immediate supervision to the national institution for its world-wide purposes.

While the Society at Boston retained its legal existence, it became, and continued for thirty-three years to all intents and purposes a branch and auxiliary of the American Tract Society at New York. Its agents made their appeals for the destitutions of the West

and South, its living Christians and dying saints gave their money to send the gospel to the West and South, as a part of the one great field. All labored, and alike zealously, to disseminate the truths which they in common believed. And I see in the spirit of brotherly love and mutual Christian courtesy which reigned unbroken for more than thirty years, the one purpose, to save souls, by the one means, accepted truth. This harmony of feeling and unity of action were then considered not merely *right*, they were rejoiced in as a beautiful illustration of the oneness of Christ's universal church. And it must be that that golden chain, let down from heaven, which could enwrap in one loving brotherhood Christians of every name, from New England and New York, from the South and the West, was wrought by Him who prayed that they all might be one. That chain has still its fastenings around the pillars of His throne.

3. I see *in the Constitution of the Society* the great purpose of its founders to save sinners by acknowledged truth. That instrument is but an expression in words of what glowed in their hearts. Instead of an iron law to repress the free and right action of the Society, it is a candid and transparent expression of the one thought in the minds of the founders. Did they wish to disseminate the central truths of the gospel? Then they wrote, "The object shall be to diffuse a knowledge of our Lord Jesus Christ as the Redeemer of sinners." Did they wish by this truth to secure the regeneration of fallen men? Then they wrote, "to promote vital godliness." Did they desire men converted to the truth, to live holy lives? Then they wrote, "to promote sound morality." In thus laboring together for the salvation of men, did they resolve to keep the unity of the Spirit in the bond of peace? Then they prescribed the "circulation of religious tracts calculated to receive the approbation of all evangelical Christians." And thus they *stereotyped and rendered permanent and legible the one great purpose* to save souls through the truth in which they were agreed.

But how shall this acknowledged truth be presented, and controverted points be avoided? Here lies the great, if not insuperable obstacle to the successful working of the Society. Yet good men, though divided into various parties, divided by theological doctrines, forms of worship, social habits, national or local prejudices and personal tastes, do believe in common the cardinal doctrines which centre in and cluster about the cross, do believe in the necessity of vital godliness and sound morality. Let then this be the platform. Precisely to the same extent and for the same reason must every *divisive* point be omitted, whether it respects theology, church worship, or practical life; whether it respects prelacy, slavery, masonry, independency, or immersion. Candor demands the admission of this as indisputable truth. If controverted points can be avoided, then the purpose of the founders may be realized. As the

Society will be composed of good men of every variety of belief and practice consistent with piety, this is difficult, but perhaps not impossible. Let the Publishing Committee represent different systems of belief and worship, and let nothing be published to which any member objects; let each sacredly labor to preserve the unity of the spirit in the bond of peace upon *all points* in which evangelical Christians of their own and of all other denominations, localities, and peculiarities may differ, and the union of the brotherhood may be preserved.

Let it be admitted that upon no other understanding could the Society have existed a single year: with this understanding it has remained national and strictly catholic more than a third of a century. And I see in the care with which this point is guarded, the purpose of the fathers of the Society—to glorify God in the salvation of men by publishing the common salvation.

Nor does this imply the suppression or concealment of a single fundamental truth in doctrine or morals. The Society is agreed in, it has published, does publish, will continue to publish every such truth as it is revealed in the Bible. It has never pledged itself to silence. It has not kept silent a day, an hour, upon any one vital point in doctrine or morals. It speaks in ten thousand voices upon every evil and duty so far as good men agree. It speaks trumpet-tongued everywhere, and to all classes. Its numerous tracts upon intemperance, profanity, Sabbath-breaking, licentiousness, and other evils, show that it has never intended to avoid the practical immoralities of the day, while the great purpose has been in this and every way to preach Christ and him crucified. So far as Christians agree it can go, does go. No further should it go.

4. I see the moulding power of the one purpose in the *unanimity with which the Committee have prepared* 2,500 *distinct works*, for universal circulation.

That such an amount of truth in doctrine and morals could be found free from disputed points was not to be expected, when it was remembered that every important doctrine and every vital question in morals had been the theme of long discussion in the history of the church. But the spirit of harmony in which the Society was founded has so ruled in the hearts of the Committee, that they have never had, in the decision of ten thousand questions, a divided vote. Can the history of the church furnish a more striking example of the controlling power of a great purpose, overmastering all minor and conflicting influences, that it may carry the blessings of the gospel to the millions of the perishing; just as that mighty gulf-stream, which, rolling resistlessly by your headlands, overcomes all minor currents, and laughs at obstacles, that it may bear the genial warmth of the tropics to Europe and the frozen North.

5. I see *in the various modes of good doing devised and executed* during the thirty-five years of the Society's history, a convincing proof of the moulding power of its primal principle. These evangelic schemes have been varied according to the exigencies of the country, while the object, the salvation of men, and the means, acknowledged truth, have remained the same.

In the outset tracts mainly were multiplied, and early in the history of the Society was originated, largely through the influence of Harlan Page the Society's Depositary, the effort to reach the host of gospel neglecters by the presentation of a tract and direct personal appeal, an enterprise since developed and systematized into numerous organizations, which carry relief temporal and spiritual to vast numbers of the poor and degraded. But the love of souls prompting to this effort was not satisfied. Alarming destitutions of a Christian literature were discovered as existing all abroad over the country; hence larger works were multiplied, and a system of volume circulation devised, which placed hundreds of thousands of invaluable volumes in the hands of the Christian population.

These efforts soon brought to light another startling fact, that there were uncounted thousands of habitations throughout the land, many of them within the sound of church bells, which contained not one page of saving truth, and whose occupants were too poor or too careless to purchase. And the question arose, Who will carry to them the bread of life, and press it upon their acceptance if need be as a gift? The love for souls which glowed in the heart of the founders still had a home in the bosom of the Committee, and after prayer and consultation, found expression in that most beneficent enterprise, CATHOLIC COLPORTAGE, devised as a system of lay agency, combining the living voice and the living press in an effort to reach and save the outlying masses.

Nor less is seen the one purpose of the Society in the thousands of voluntary laborers it has stimulated to work for Christ, furnishing them gratuitously with millions of pages of pungent searching, soul-saving truth. As you read the governing purpose of a Paul or a Howard in the acts of his life, though it were never announced in words, so, and without the danger of mistake, you see in these various plans for saving men, the controlling aim of the institution.

Such are some of the evidences strewed all along the pathway of this Society, showing that the principle upon which it was founded has governed each step of its progress. *Without faltering and without change*, in evil as in good report, in times of difficulty and darkness as in the sunlight of prosperity, decade after decade of years, has the Society pressed on in the one great purpose to bring souls to Christ and heaven by the one instrument, accepted truth.

That *rich and abundant blessing* from the God of peace and love has ever rested upon this Society, there is evidence most convincing

and demonstrative. The Annual Reports are crowded with proofs of annual blessing. The periodicals and documents of the Society are almost burdened with the recital of victories won for Christ—victories so numerous and striking, that it were folly to deny, as it is strange incredulity to doubt.

Indeed, to such an extent has a gracious God smiled upon the labors of the Society, that the statistics detailing its work have stretched away beyond the definite comprehension of the mind. When I say that Colportage—to glance at but one branch of the work—has offered prayer in four million habitations, has visited with a Christian aim five million neglecters of God's house, has sold seven million volumes of precious truth, has given two million volumes to the poor, family by family, without money and without price, has, in the spirit of our blessed Lord who went about doing good, actually made eight millions of family Christian visits, with the love of Christ in its heart, and the message of mercy on its lips, the mere magnitude of the figures overwhelms the mind. The proof of blessing could be given in detail to any length in souls converted, Christians quickened, Sabbath-schools formed, churches gathered—but time allows not.

The Committee come, through its officers and friends, not to boast of its successes, but to record God's goodness; not to claim credit for itself, but to give all glory to Christ; not to apologize for defection from the basis and purpose of the Society, but to claim, in the words of a distinguished divine, (Rev. Dr. Tyng, 1855,) that "there was no occasion for an apology for a Society that had pursued its course of unabated usefulness for thirty years, spreading the knowledge of the gospel in all lands. Had it proved treacherous to any of the fundamental truths of the cross, the proper divinity of the Saviour, the work of the Holy Spirit, justification by faith, he would have denounced and deserted it long ago. But he had been familiar with its course from the beginning, and its teachings he knew to be sound to the core. He was prepared to maintain in the face of the whole world that the Tract Society's platform was altogether positive, altogether adequate, altogether sufficient. If objections were made, it was not on account of what they did, but on account of what they did not do. When the Society has incorporated a whole Bible and not compromised a single truth, when every publication is breathing of a Saviour, and every page seems like a feather dropped from an angel's wing, all fragrant with the aroma of a higher atmosphere and the sweet resplendence of the throne of God, then if men complain because we have omitted the tenth pin of the tabernacle, or have put a small *a* for a capital *A*, or have left off a word from a title-page, he would deal with them as triflers"——nay, we would rather say, deal with them as brethren, allowing to them that same freedom of opinion and action which here and elsewhere and ever, we shall demand for ourselves.

In the exercise of that freedom, and in true fealty to God and man, we expect to go forward in our great work scarce yet begun, and proclaim in the streets and alleys of the cities, in the highways and hedges of the country from Maine to Oregon, from the Canadas to Mexico, those great cardinal truths which the Holy Spirit employs in the salvation of men. "These, sir," said one of the founders of the Society, "are the truths which were proclaimed on the hills and in the vales of Judea, by which the fishermen of Galilee and men of like spirit went out, and unarmed in the face of an opposing world, planted the standard of the cross on the throne of the Cæsars. These are the truths which blazed at the Reformation, scattered the darkness of papal midnight, and kindled a light that will grow brighter and brighter even to the perfect day. These truths as they go forth proclaiming deliverance to captives, the opening of the prison to them that are bound, and pointing them to the Lamb of God that taketh away the sin of the world, will cause tears of contrition to fall from ten thousand eyes, and ten thousand hearts to pour forth their strains of gratitude in Alleluias to the Redeemer."

God speed the day when these truths shall fill the earth.

ADDRESS OF REV. L. B. ROCKWOOD, DISTRICT SECRETARY.

Permitted as I have been to labor for the American Tract Society the past year on the New England field, I should certainly do injustice to my own feelings and to the cause I am permitted to represent, did I not express gratitude to God, for what I have witnessed of his favor toward this Society. Here is the home of this Society. The men of God who formed it are not forgotten. The sacred, saving influence exerted, through its millions of publications circulated, is not unappreciated. The seed thus sown beside these waters has grown up into trees of righteousness, from which have been gathered fruit "a hundred fold." These gushing fountains of sacred truth, where thousands have come to drink of the water of life, are still open; and what is our work but to say to the needy, come and drink; yea, more, if they will not come, to continue to bear to them this living water.

Go where you will over this New England field, go especially into the habitations of Christ's meek and humble disciples, and you will find multitudes of hearts which have been savingly blest through the means of this great work of God. We have *a history* dear to us, and fruitful in blessing. We have a record on high. "By their fruits ye shall know them," said the great Master. We echo and reëcho his words to-day. In what abundance has that fruit been gathered already into the garner above.

But the land is yet before us. Great and effectual doors are

open, and we must enter them. Leaving matters of controversy, turning away from those things which tend to alienation among brethren, and according to the very genius and object of this Society seeking the things that make for peace, we are here to speak of God's goodness in the past, and to ask how we can most successfully prosecute this work in the future.

The field of the New England Branch, though in many respects less destitute than many portions of the great field occupied by this truly catholic and national institution, is, nevertheless, not less important than any other portion of the land. There are here many of the earliest and most steadfast friends of the Society, who have prayed and labored for its prosperity, who have unshaken confidence in the piety and wisdom of those who are called to direct in its affairs, who feel the importance of maintaining its national catholic character, and who are desirous to contribute through this channel for the circulation of our publications and the support of our colporteurs.

In testimony of this, and with comparatively little agency employed—scarcely more than that of a single man—we are happy to report that the receipts into the treasury of this Society, the past year, from the six New England states, by donations and legacies, were $18,667 08, which is $544 86 more than was received on the same field the year previous: the donations and legacies from the four Northern New England states amounting to $8,178 28, or $3,464 08 more than was received from the same states the year previous, Massachusetts having given more than $3,000 in advance of the previous year. We must neither dry up nor divert these channels of benevolence, but open them wider, till every dreary waste is watered, till to every thirsty soul is offered the water of life.

It is a mistaken idea that New England is not a most inviting field of labor for the *Colporteur*, and *in need* of all those appropriate instrumentalities which it is the province of the Tract Society to employ. By the census of 1850 there were in the six New England states 62 counties, with a population of 2,728,116. Of this number 52,789, over the age of 20 years, could not read or write; an average of more than 900 to each county. Of this whole population it is estimated that one-third, or 909,372, are, either in the providence of God or of their own free will, shut out from the ordinary means of grace, which shows an average of 2,802 families, or 14,000 souls to each county in New England, living in neglect of these means of grace.

Have *we* no concern with these 909,000 destitute souls, hastening with us to the bar of God? Have we any right to neglect a work which *we do know* God is blessing everywhere? Is it said, "Let *individual churches* do this work for the needy?" We reply, The very spirit of our work is that of *coöperation* with every truly Christian enterprise.

Have not the $12,000 granted by this Society the past year, to aid in spreading the gospel in heathen lands, encouraged and aided the foreign missionary? Is not the foreign missionary a stronger, a more useful, a more successful herald of the gospel, when in addition to his first great work of preaching the gospel, he can scatter all along his pathway these leaves of gospel truth? And is not the same true of the work on the field at home?

Let the churches do all they can, and still will there be a field more open and more white for the harvest which the colporteur, as he sows and reaps, can work in. Work well done prepares the way for other work and for greater success. It is a great principle of Christian action, but too little regarded, that the more we do for God, the more there is to do and the more readily it can be done.

So let the faithful colporteur do the most he can in his humble, peaceful way, and his very work, by so much the more as it is successful, will open the way for the church to renew her exertions, to put forth her energies as she shall see the work of the Lord prospering, and "he that soweth and he that reapeth shall rejoice together."

We take our stand-point for a moment amid these spiritual desolations surrounding us, and the question is, What can the Tract Society do to supply them? We answer, To supply these multitudes of the destitute is *the very work* of the faithful colporteur. His duty is to search out these families, to go to their houses, to approach them with the spirit of Christ, to make them feel that his sole desire is to do them good, to contribute to their temporal and their eternal well-being. With this end in view he sows this seed of divine truth; some of it may fall by the wayside, some among thorns or in stony places; some, too, will fall on good ground, and yield its harvest for immortality.

A faithful colporteur may visit from 2,000 to 3,000 families in a year, or 10 000 souls. One colporteur to each of the 62 counties in New England, would give to each colporteur as his field of labor 2,802 families who are not living in the enjoyment of the ordinary means of grace. This is aside from the 5,866 families to each county who are supposed to come more directly under the influence of religious truth, but are many of them equally accessible to missionary labor. Can any one say that here is not a needy field, white, ready for the harvest? a field which has never yet been thoroughly explored, much less cultivated.

In no part of this land has the system of Colportage been thoroughly prosecuted, on the evangelical catholic basis of the American Tract Society, where it has not been crowned with success. And while such destitutions remain there is still demand for such effort, and it may be put forth with hope of success.

What is the sum of $200 or $300, appropriated to the support of a godly, active man, who shall each year visit from 2,000 to 3,000

families on this errand of love? Every godly pastor and every praying church would realize the happy influence of such a work. It would open new channels of usefulness to private Christians; it would lessen the multiplied sources of evil around us; it would increase the number of those who visit the sanctuary; it would add to the weight of good moral influence in the community; it would be the instrument in leading souls to Christ. Of this we have abundant proof in the labors of those who have been the past year, and now are engaged as colporteurs in New England.

One writes, "I have visited 700 families in the past six weeks; have sold $85 worth of books; have conversed on the subject of religion with 500 families. I met few families where family prayer is customary, but multitudes where the Bible is denied to be the word of God. Many heads of families have I found who cannot read a word."

Another, who spent his college vacation in the service of the Society, laboring most acceptably wherever he went, visited during a single month 371 families, and sold $109 worth of our religious publications, reporting many facts of interest pertaining to his field.

A colporteur in New Hampshire reports the need he finds of the kind of labor he is performing, and the success which attends him in his work.

One in Connecticut, who in a month visited over 600 families, bears his testimony as to the great multitude who neglect the means of grace; a pastor in one town stating to him that one-half the population were habitual neglecters of public worship.

Another colporteur in the same state reports a work of grace as having commenced soon after he began his labors. This work spread from family to family, so that in the space of two months between 25 and 30 were hopefully converted. He speaks of one family of four, three of them young men, all of whom, with 13 or 14 more, date their convictions to his personal conversations with them.

This is but the briefest reference to what we are actually doing, to what needs to be done, to what *may* be done. Such facts also most clearly show that the mere selling of books is but a part of the instrumentality which God employs and blesses through the agency of which we are speaking. It is an agency the chief aim of which is to reach the consciences and hearts of men, and thus win them to Christ, and through the influence of regenerating and sanctifying grace in *individual hearts*, to enlarge and strengthen the church, to bless and save the world.

As there can be no limit to our field, so there can be none to our duty and our purpose, to "go into all the world and preach to every creature" that gospel which is "the power of God and the wisdom of God" unto salvation.

Here is *our field* and *our work*, and we ask for men to enter it, and

to prove the efficacy of this great agency to accomplish more, far more than ever it promised to accomplish. This is what we desire to do on the New England field and elsewhere. To do this is to accomplish the blessed work which, from its organization 35 years ago, the American Tract Society has had in view. Patiently, prayerfully prosecuting this work, we shall not cease to ask the prayers and the aid of every friend of Christ.

ADDRESS OF REV. DR. ELBERT S. PORTER OF BROOKLYN, N. Y.

DR. PORTER'S address was founded on the sentiment "that the principles and purposes of the American Tract Society should be maintained, with implicit confidence in the sufficiency of the gospel to accomplish its own work in its own way."

When John Robinson delivered his final charge to the Pilgrim Fathers on their embarkation in Delft Haven, he besought them to adhere closely to the rule of the divine Scriptures in all things. And this the testimony of history assures us they tried to do. How God blessed them and their children, New England is to-day in proof.

It is impossible, sir, for one who is comparatively a stranger in Boston, to resist the impetuous rush upon his mind of those grand historic associations which this city and its suburbs awaken. He cannot be so occupied with the present as to refuse intercourse with the past.

On yesterday I visited that granite mausoleum which you have erected amid the perfumed walks of Mount Auburn, and dedicated alike to the uses of patriotism and of religion. There I beheld in marble pure as the ancient Pentelican, the almost breathing forms of men whose memories are as imperishable as their virtues. There is Winthrop, clasping the charter of the Massachusetts colony, with his eyes uplifted to heaven in prayer for success in his endeavors. There is Otis, whose Roman dignity of form is eclipsed only by the splendor of his oratorical triumphs. There is John Adams the elder, his left hand resting on the sculptured parchment which contains the Declaration of American Independence. And there, too, is Joseph Story, whose learning was consecrated to the exposition of law—the daughter of God and the nurse of states.

In that presence the mighty past uprose before me and swept by as in chariots of flame. I saw the son of Virginia, afterwards the father of his country, in the act of taking command of the American army. I heard the roar of the battle on Bunker Hill, and its reverberation from Dorchester Heights. Years of sorrow and trouble rolled away like sullen clouds from the path of the Orient, and I was transported to that august chamber in which the constitution of these American states was framed; and then I seemed to hear the

devout thanksgivings of the patriotic host uttering their hallelujahs to the God of battles for their success in rearing here these institutions of freedom and of religion, in which we, their unworthy children, are now nursing the quarrels of fratricidal hatred. The grateful vision fled. I came back to the crooked ways of Boston, from the "dead past to the living present."

The tongue of a city is its press. We think by lightning and talk by steam and deliberate with types. Therefore I sought counsel of the press to ascertain what philanthropic Boston was laboring to do. The daily papers informed me that eloquent lips were here employed in denouncing the constitution of our country as "a covenant with hell;" that servile insurrection was preached as the "only adequate remedy for a social wrong;" that the statue of the great Webster was denounced as a piece of "impudent bronze;" that the Christian church was characterized as a "copartnership of iniquity;" and that all slave-holding Christians ought to be entirely "given over to the devil." I observed that these sentiments not only had been uttered, but that they had also been cheered. These tokens of public feeling in this Athenian city did not contribute to raise my hopes respecting the success here of a Society which lives for the sole purpose of preaching the truth as it is in Jesus, and preaching it only in love.

I remembered, however, that there were evils in New England many years ago, which the fathers had earnestly striven to abate. In the *Magnalia Christi Americana*, Cotton Mather tells us that the General Court of Massachusetts, in the year 1689, ordered that the elders and messengers of the churches should convene for the purpose of deliberating upon these two pregnant questions: What are the great and provoking evils of New England? and what is the true method of reformation? That reforming synod compiled a very formidable catalogue of evils, among which are enumerated pride, contention, and evil surmisings; and they sum up all by saying, "There be few among us having the spirit of Nehemiah." They recommended, for the sake of reformation, "the renewal of covenant," and "that every one behave himself altogether exemplary." Very good advice for our day, is this.

A tree is known by its fruits; and by this rule I propose now to consider the character and consequent claims of the *national, American, evangelical* Tract Society.

1. *It is one of a family of blessed religious institutions*, to which the catholic piety of New England and of the country gave birth more than thirty years ago. It cannot pass for nothing, that the American Board of Missions, American Bible Society, American Tract Society, American Sunday-school Union, and other kindred evangelical agencies were organized within the same period, and were to a degree the product of founders who had one purpose in common. The best men of New England exerted a formative influence

upon the character of each one of these glorious institutions. They have been and still are one and inseparable in spirit and design. The American Tract Society is therefore a member of a constellation moving like the Ursa Major around a fixed polar star, drawing its light and heat from the great central Sun of righteousness. He, sir, who guides Arcturus with his sons, has guided these religious lights, and will neither suffer them to be parted nor wrested from their orbits. Their strength is in God.

Classic fable tells us how young Phaeton once prevailed with his father Phœbus in gaining permission to drive the horses of the sun. No sooner, however, had the reckless youngster obtained possession of the reins, than Jupiter from his high throne discovered that the order of the celestial host was endangered, and he therefore sent a swift thunderbolt after young Phaeton, and arrested his furious driving. So will the great God who sways the sceptre of universal righteousness arrest and control the too eager passions of men; for truth can never be defeated, and right is omnipotent. They inhabit the everlasting throne, and in the end must triumph over all opposition. It is fashionable in our day to sneer at age, deride conservatism, and to vote old men fools and young men only wise. Hence what the fathers did is regarded by too many with distrust, and the good old ways along which the saints rode up to heaven in chariots of fire are forsaken of those who, in spite of the confusion of tongues, still insist that the modern tower of Babel provides the direct road to the high places of the philanthropic Paradise. Are they right, and we wrong? Is Christ yet the wisdom of God and the power of God to salvation; or has he been superseded by the progressive inventions of our reformatory age? Is the gospel yet mighty through God to the pulling down of strong-holds; or shall Sanballat and Rabshakeh give us a gospel of cursing and bitterness for the one which Paul and Peter and John preached in the spirit of their great Master? I insist, sir, that the question as to the mode in which the American Tract Society shall continue to perform its peaceful and useful labors involves the entire question as to the mode in which the gospel is to be employed by all kindred agencies for the evangelization of the world. The American Board, the American Bible Society, the American Sunday-school Union, the American Tract Society, and the great mass of evangelical American ministers agree in this—that the influence and power of the gospel are seminal and radical; that they must be exerted first upon the affections of the individual through the medium of the truth as it is in Jesus; and that the rescue of an immortal soul from the guilt and pollution of sin, and its restoration to holiness in and through Christ, must be the object of right evangelical labor.

Fresh from the pentecostal baptism of a wide-spread revival, the fathers and the founders of these great evangelical institutions laid their foundations in prayer and tears and joy and hope. And that

proud and towering monument, which from yonder height speaks of the brave immortals who there fertilized the soil with patriot blood, stands not upon so firm a foundation as do these societies, whose elect, precious corner-stone is none other than Christ. The inscriptions they bear contain the three *onlys:*

The word of God only.

The grace of Christ only.

The work of the Spirit only.

These, for more than eighteen centuries, have met and conquered every weapon formed against them; and, sir, they will continue to conquer until the ransomed of every clime and color and nation shall unite in singing the song of a world's jubilee.

2. *The scope and object* of the American Tract Society are fixed, both by the terms of its constitution and the spirit of the gospel. It is not a society for accomplishing every thing. It is not a monopoly for undertaking to do the work of divine Providence, nor for building up or pulling down parties whether in church or state. I judge that the good people of Boston and elsewhere do not expect nor require the American Tract Society to undertake every thing in particular and some other things in general. For as I have passed by and beheld the manifold devotions of this your anniversary week, it has been plain that you have societies to do well-nigh every thing except to warm sunshine and liquefy water. Why then should the American Tract Society be required to do the work of the anti-slavery war? Suppose for one moment that it could be found willing to engage in this conflict. Where shall it begin? With the sentiments of the cunning and bewitching orator, whose seductive eloquence would persuade you that wreck and ruin supply the only normal condition of freedom? or with another who has long insisted that the exodus of American slavery must be over the ruins of the American church, and over a trampled Bible and a dishonored ministry? If it should begin to enlist its services in this tumultuous controversy, where ought it to stop? To what sliding scale could the American Tract Society adjust its publications and its principles? Among its dissentients, if not opposers, are many men of many minds. Some of them are my personal friends, and I will not speak evil of dignities. But, sir, it is plain that there are high views and low views, temperate and intemperate, extreme and moderate, feminine and masculine, Christian and infidel views of slavery; and many who thus differ, agree in assailing the American Tract Society, in an accordant wail of discordant reproaches, because it does not express their special views. A single lucid interval of candor ought to satisfy the most violent, that any attempt on the part of the Society or its management to depart from its constitutional and evangelical platform of principles would be followed by endless discord and disaster.

But it has been said that this Society is silent on the evils of

slavery. This assertion I must kindly, intelligently, and firmly deny. The Society has published, and still publishes against all sins and all evils, *just as the word of God utters its testimony against them. Is there any better way?* Has any man here or elsewhere discovered a better method of treating any sin or sins than that which Inspiration has adopted? If so, let such an one instruct the Almighty.

> "Snatch from his hand the sceptre and the rod,
> Rejudge His justice, be the god of God."

That distasteful and to some odious word conservatism, means, so far as I understand it in its application to religion, purely and simply this: a steadfast attachment to those old truths of the evangelical faith which made New England what she is in social, intellectual, and Christian prosperity. Her granite hills are conservative. The storms of winter and the swift torrents of summer cannot sweep them from their firm abodes, while from their full bosoms run the many streams that feed and beautify the valleys. The great ocean is conservative. It receives the waters of the land, and holds them for the clouds to dip up and pour back upon the waiting earth. The shallow rivulet is babbling to-day and dry to-morrow, but the ocean is ever full of conservative resources. The sun is conservative. The flicker of the rush-light and the waving rays of the phosphorescent sea may soon expire; but the King of day rejoices every day, like a strong man to run his race. So too the word of God is conservative. The word of the Lord abideth for ever, and cannot be changed in its principles, while by the power of those principles it works with the steady skill of infinite love directed by infinite wisdom. And shall we now be told that a Society which publishes the truths of the sacred word as the fathers of New England received them and taught them, as Baxter uttered them in words of flame, as Flavel breathed them with seraphic joy, as Bunyan recorded them with abounding grace, as Doddridge studied and expounded them on the mount of beatified prayer, shall we be told, sir, that a Society that can do this, and has done and will continue to do it, shall not be welcomed to the homes where the eloquence of Edwards and of Griffin and of the apostles of New England piety has resounded like glad music from the star-encircled host? It cannot be; it cannot. New England still believes in the communion of saints, and she will never give up the sign by which she has conquered.

3. *The history of this Society* is one long record of spiritual triumphs. Of it it cannot be said that it knows no north, no south, no east, no west. It knows them all as parts of a world in which apostate and fallen and depraved men are exposed to everlasting peril. It cannot pass any of them by. This Tract Society, imitating Christ and his apostles, puts no difference between the souls of men. It is no respecter of persons; it has one gospel for all. To the Irishman, the German, the white and the black, it publishes the Way, the

Truth, and the Life. It knows that there is neither Greek nor Jew, Barbarian or Scythian, bond or free, in Christ Jesus; but the same Lord is over all and good to all. It preaches the same glad tidings to the poor children of sorrow and ignorance that it preaches to the rich, the refined, and the prosperous. It sends its books, its tracts, its periodicals, and its colporteurs to all portions of our land, and they have the same message for all and to all: Come to Jesus—Ho! every one that thirsteth.—He that believeth shall be saved. Its work is spiritual. If this be an inadequate, if it be an unworthy, if it be an inferior undertaking, in the estimation of any one here present, let me remind such an one that it was for such an undertaking that Jesus Christ was found in fashion as a man, that he endured the enmity and contradiction of sinners, and died vicariously for our redemption on the cross of the atonement.

If the attempt would not be regarded as irreverent, I might quote an imaginary speech delivered in a Jewish Emancipation Society, held in Jerusalem on the day prior to the crucifixion. The principal speaker was Hassi Ben Ammon, who declared that Jesus had, during all his ministry, remained silent on the great evils of the Romish rule, and on the pagan customs which the Romans had introduced. He had, on one occasion, even paid tribute-money to Cæsar, thereby showing his want of patriotism, and that a teacher sent from God, who had delivered no political harangues, who had taken no sides with any of the schools or sects, had thereby of necessity forfeited all claim to the confidence of the Pharisees, and ought to be put to death. So great was the impression made by the eloquent address of Hassi Ben Ammon, that even after the crucifixion and the burial and the resurrection, there were some of Christ's own disciples who said, "*We trusted it had been he who would have redeemed Israel.*"

Hark to the voice of history now. The gospel of that teacher, thus accused of silence on the evils of his times, went forth on the lips of his apostles, and we have the testimony of the infidel Gibbon, that it softened the severities of Roman servitude, that it elevated and improved the condition of women; in a word, that the spiritual working of the leaven of the gospel had been the chief cause in changing the social and political aspects of the Western world.

Similar testimony has been borne to the efficiency of this Society in helping and improving the condition of slaves in America. The Rev. Dr. Bacon but a few years ago declared without reservation, that the American Tract Society had done more than any twenty anti-slavery societies could do for the welfare of the slave. We accept the testimony as true to the letter, and we claim that it is true because the teachings of this Society have been the teachings of Christ and his apostles.

If we speak of spiritual triumphs in individual conversion, we have witnesses host upon host without number. There is joy in

heaven among the angels of God when one sinner repents. And there ought to be joy and gratitude in the hearts of all good men when contemplating the wonderful success which has attended the labors of this Society. In this regard it has a divine attestation which no man can dispute. A clergyman once said that while so many of his brethren were preaching to the *times*, he ought to be allowed to preach of *eternity*. So has thought this Society. Avoiding the arena of secular strife, it has confined itself to the making known of the way of salvation. Like Joseph it has feared the Lord and prospered. And if a tree is known by its fruits, we ask that the American Tract Society shall be estimated by the number of its spiritual trophies. These are now beyond the computation of any human arithmetic.

This tree has its roots in the soil of Calvary, and its topmost branches are in heaven; and multitudes are rejoicing beneath its shade and eating of its fruit, which is for the healing of the nations. So long as the good, sound, wholesome piety of New England continues to pray, "Thy kingdom come," so long it must continue and will continue to cherish and sustain an institution which glories only in the cross and in its success in guiding men to the Lamb of God.

Could it quit its great work to become sectionalized or sectarianized and be guiltless? Could it forsake the mount of Olives, where every association is redolent of Christ, and go down into the valley of the sons of Hinnom to stir the flames of cruel sacrifice, and be innocent? Can it forget the command, "Go ye into all the world and preach the gospel to every creature," and follow instead the confused sound of many uncertain voices, and still remain Christian? Choose ye then, brethren of New England, whether ye will give up your love for this Society, which can do no otherwise than publish the truth as Christ and his apostles published it.

Having spoken perhaps already too long of the Society's work, I must nevertheless solicit your attention for a moment, while I say a word as to the spirit in which it is prosecuted. I know the members of the Publishing Committee and the Secretaries; and you know them, for their praise is in all the land. But I have never loved this Society more than when I have seen, on the part of its leading officers, a manifestation of their steady and devout purpose to take counsel from God rather than from man. Without party purposes or ends to subserve, without personal wrongs to avenge, without sectarian interests to prosecute, they have sought in prayer the paths of wisdom. I know, sir, that when their motives have been impugned and their conduct misrepresented, they have lamented more over the injury thus inflicted upon the cause of Christ than they could do over a personal affliction. The loving, self-denying spirit of Harlan Page, of Justin Edwards, and of other men who were full of faith and of the Holy Ghost, abides as a constant pres-

ence in the Tract Society's house, and the mantles of Milnor and Knox remain there unharmed and unsoiled upon the shoulders of their successors.

The confidence reposed in the officers of this institution has been justified by years of public service; and so long as a good cause, served by good men, can attract the love and sympathy of those who delight in righteousness, so long will the evangelical brotherhood of New England rejoice in the increasing prosperity of the American Tract Society.

ADDRESS OF REV. DR. TODD, OF PITTSFIELD, MASS.

Mr. President—We should make a poor improvement of life if we did not, as it carries us along, learn distrust and modesty as to our own wisdom, charity towards men, and confidence in the wisdom and providence of God. The old warrior whose courage and presence of mind never forsook him in battle, looks back upon life with sadness, and is the last man to urge out the spirit of war again. So this Society, an old Christian warrior, as he looks out upon the armies of the living God, after an experience that is valuable, feels more and more that he has no heart to contend with brethren.

We all know that beneath *all* the questions of our age, there must be something deeper than what lies on the surface. The questions which are at this moment moving Europe, keeping nearly a million of men under arms—sending ambassadors backward and forward, like shuttles in the loom—calling congresses to plan and adjust things—drawing out armies of observation, and talking about the balance of power—are questions of human rights, and of human justice. Ten thousand eyes are watching this one and that one, lest some one man or nation shall get more or less than his share of territory or of power, and do injustice to somebody.

And we well know too, that the questions which at this hour keep all our telegraph wires vibrating, our presses in motion day and night, our cars running, our daily journals overflowing, and our whole nation every now and then standing on tip-toe and holding their breath to hear the first tidings—the questions which are rocking the nation to its centre, and almost driving men out of their senses, are questions of humanity.

The questions which are putting the mind of our generation to the stretch, and over which we ponder and labor and pray, are older than our nation, older than humanity, older than the old red sandstones of earth—questions that are higher than any of the peaks of time, however lofty and hoary, because they are questions of eternal justice and salvation to the lost.

The good hearts of this land don't differ as to the wants or the needs of humanity, as to the brotherhood of the human race, as

to the green spot on which we want to see them all gathered; but we differ as to the best way to lift up a world of fallen beings and bring them into communion with God, and into the fellowship of that gospel where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free, but Christ is all, and in all.

My brother may honestly believe that the best way is to act *outwardly*, to ply men with every *outward* pressure possible; striving to make them to be good and do right, and just as we want to have them, by appealing to their shame, their folly, their delusions, or their fears; going directly at them, and rousing up their pride, arraying their prejudices, and calling up their self-respect and their anger. He may think he can kill the worm which is stripping the tree of its beauty and blasting its fruits, by using the pruning-knife and the outward appliances. May I not *as* honestly think that it is the best way to dig down and find the root—curing the evil there, so that it shall send up none but healthy sap through all its limbs and leaves. We cannot, and we will not quarrel with brethren who differ from us as to the best way of doing good to poor fallen humanity. We will not abuse them, nor scorn them, nor hold them up to ridicule, nor charge them with being liars. We believe the gospel is glad tidings to all people, and we don't believe that the human family is to be lifted up by it, and any one race left behind. God so loved *the world*, redeemed *the world*, sends his gospel to *every creature*, and is at this moment doing for the whole world. Love is the foundation of God's kingdom, and it must be carried on in love, if at all.

I am sometimes asked, in a kind of astonishment, how it is that I am so much attached to this Tract Society, the national Tract Society; for of all children's play it seems to me as foolish to talk about two national Tract Societies, as to talk about two United States.

We do not claim to be *national* because we print in the English language, but because we cover the country with what is worth more than a cloth of gold—because we preach the gospel in twelve different languages in this country, and in 129 different languages the world over—because we have had the past year 261 colporteurs in the Southern states, and 388 in the Northern states—because we send abroad to the missionary stations in foreign lands a thousand dollars every month—and because we belt the earth with a girdle of light. If this is not national, it is greater—it is cosmopolitan.

I say then, I am attached to it because we have worked with its officers so long—a period longer than many who cannot coöperate with us have lived. I well remember when the present senior Secretary was himself a Tract Society in a little room at the Theological Seminary, Andover—when he travelled for weeks in its behalf, and then brought in his bill of travelling expenses for the whole time, amounting to the astounding sum of 34 cents; and I

remember when, in that little room, I had the honor to work with him in making the first or the second Christian Almanac ever published. This is my friend and my father's friend, and I cannot but love it.

I am attached to it for its history. It was organized by great and good men of the last generation mostly, from the East and the West, the North and the South. It was founded on a compromise, implied and understood, and nobody believes it could have been founded in any other way. We are not frightened at the word compromise. In a world of sin, where every thing is out of order, we are full of compromises. The atonement itself is a compromise—not *with* sin, but with its circumstances. Family government and civil governments are compromises; and I believe this Society was founded in an honest compromise, and believing that, I must be excused for not seeing my way clear to go over the implied pledges made to the whole country.

I am attached to it as a mode of doing good.

We are not willing yet to concede to the enemies of our free institutions, that we live in a land where we cannot travel in safety, where we cannot preach the gospel of Christ just as our consciences dictate; or that we cannot labor in any part of this great field, so wide, so white for the harvest, and where the Holy Ghost is already at work, creating revivals and converting men. Our Master makes no difference. He goes to every part of our land, and preaches by the Holy Spirit. And were the angel who preached at Gilgal to be sent to preach the gospel here, who believes he would pause at Mason and Dixon's line, and wait there till all beyond it were so good that they would hardly need his preaching? Granted that you do want to see justice and judgment run down our streets like rivers of water, and the fires of love kindled in every heart, it seems to us that the right way is to open the rivers, and draw out the waters with a wise hand, and to put the fire in the bottom of the pile. We have the command of Christ, to go and preach the gospel to every creature under heaven; and is there a part of our own dear country where love and mercy may not flow? I should blush for my country to believe this. And when I adhere to my old friend the American Tract Society, that is preaching the gospel to millions there—putting the leaven into the flour—do you want me to apologize for loving my old friend?

If others, individually or associated, feel that they have a different mission to fulfil, or if they feel that they will turn away from vast multitudes because, there being but few Christians among them, they will not all act on their standard of Christian principle, let them do so. We will not quarrel with them, nor hold them up to ridicule, to wrath, or to scorn. We only say, Brethren, we cannot see our way clear to act on your principles; is it not possible that we may be as honest and as conscientious as you?

I am attached to this Society because I have so long used its books to aid my ministry.

We read, we lend, we give away the publications of this Society, we place them in our Sabbath-schools, we put them in the hands of our children, we place them in the hands of the trembling sinner and the hardened scoffer and the doubting sceptic, in the hands of the rich and the poor, and we lay them on the pillow of the dying, and feel that they will instruct safely. And when those blessed tidal seasons of revivals, when the Holy Spirit moves through the land like waves of water over the thirsty ground, shall return, as we have no doubt they *will*, we shall all fall back upon the books of this Society. We don't *believe* it has done its work, finished its mission, worn out its destiny, and is now to weave its winding-sheet. The tree still stands green, hard by the river of the water of life, and we don't believe the hand is yet created that is to pluck it up.

There is a providence in every thing. The world the race is ruined by sin, and the whole creation groaneth, and the church of God, like a tender mother listening to the cries of childhood, is in distress, and trembles to run to the rescue. She is experimenting, and trying to find the best methods of doing good, and she is passing through a process of education on this subject. We are turning over new leaves in the book every day. It is no wonder we don't all see alike. We find no fault with that. But if prayer will give us grace, let us pray for charity towards one another. You are honest and conscientious, you say. Do believe that we are.

We are not troubled at this discipline. Every thing in this age must be put into the crucible, and what will not stand fire must perish. But let us remember that out of the heat came the venomous beast, and that we have not all such hands as will receive no hurt. Why, all the power of man cannot shore up an institution that Christ hath forsaken; you need not make war against it. No vine can flourish which the hand of God does not plant.

We shall move noiselessly and quietly onward on the same platform on which we were organized. We are doing the same work we have always been doing, in the same great field we have always occupied; we shall use the same mighty engine the press, the same buildings and apparatus, such as no other Tract Society on the globe has; we shall meet the calls which grow louder and louder from every part of the earth;* we shall not turn aside, shall not be discouraged, nor falter, scattering the leaves of the tree of life all over the earth.

This old mother, this prolific mother of books—the inventor of almanacs and colporteurs and children's papers—the old mother in whose steps so many Societies and Boards are trying to tread—the old mother whose step is as elastic as ever, whose eye is as bright as ever, whose brow is as serene as ever, whose voice is as musical as ever, whose heart can never beat with a charity that is

narrow, sectional, or oblique—this old mother, whose hands are full of the rich gifts of knowledge and divine teachings, and whose arms are long enough to reach heathen lands where she has already dropped $500,000 to be the handful of corn on the mountain that is to shake like Lebanon—this old mother, is she to die, and be buried, because she acts on the experience of a long life? If so, millions will weep at her grave, and myriads will rise up and call her blessed!

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